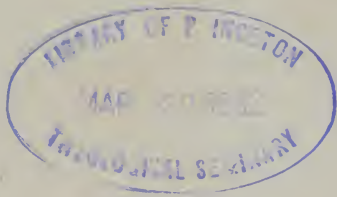


The
CHRONICLE
of the
LONDON MISSIONARY SOCIETY

1927

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THE CHRONICLE

of the LONDON
MISSIONARY
SOCIETY



4880

Through
the
Long
Grass

4881

Central
Africa.

Africa: A Desert Diary, *By E.A. Dugmore.*
Africa at School, *By Edwin Smith.*
The Cyclone in Madagascar.

:: ANNOUNCEMENTS ::

THE REGISTER

Arrivals

Rev. A. P. and Mrs. Lansdown and daughter, from Shanghai, April 2nd.

Miss M. E. Walton, M.A., from Bangalore, South India, April 4th.

Rev. B. and Mrs. Upward, from Hankow, April 8th.

Rev. L. J. Thomas, from Jammalamadugu, South India, April 10th.

Miss M. W. Ling, from Calcutta, North India, April 19th.

Mr. and Mrs. S. Withers Green, from Hankow, Dr. Ruth Massey, from Wuchang; Miss M. Bleakley, M.A., from Hanyang, Central China; and Mrs. Dovey, from Shanghai, April 21st.

Rev. E. H. and Mrs. Clark, from Kawimbe, Central Africa, April 25th.

Rev. W. Hinkley, from Anantapur, South India, April 28th.

Rev. J. W. and Mrs. Wilson, from Hankow, Central China, May 5th.

Rev. A. E. and Mrs. Jennings, from Kuruman, and Mrs. J. H. L. Burns and daughter, from Molepolole, South Africa, May 9th.

Rev. J. C. and Mrs. Jackson, from Benares, N. India, May 6th.

Mrs. Noel B. Slater, from Changchow, S. China, May 11th.

Departures

Rev. D. and Mrs. Couper and two children, returning to Taungs, South Africa, per s.s. *Balmoral Castle*, April 22nd.

Rev. J. A. and Mrs. Ross, returning to Kambole, Central Africa, and Mr. Norman H. Porritt, appointed to Kambole, per s.s. *Llandaff Castle*, from Marseilles, May 5th.

Rev. A. King (late of Tientsin) returning to Canada per s.s. *Empress of France*, April 30th.

Miss E. E. Tidball, returning to Bangalore, South India, per s.s. *Warwickshire*, from Marseilles, May 14th.

Births

WRIGHT.—On February 14th at Tsangchow, North China, to Dr. and Mrs. J. Howard Wright, a son (Stephen Terry Howard).

CULLEN.—On April 8th, at Tientsin, North China, to Rev. A. P. and Mrs. Cullen, a son (Patrick Arthur Augustus).

SOMERVELL.—On April 23rd, at Kodaikanal, South India, to Margaret (née Hope Simpson) and T. Howard Somervell, of Neyyoor, a son.

LEES.—On April 25th, at Tananarive, Madagascar, to Mrs. T. Baldwin Lees, a daughter (posthumous).

Marriage

PRICE-JONES.—On April 6th, at Shanghai, China, Dr. Arthur Clement Price, of Siaochang, North China, to Rachel Jones, B.A., of Hanyang, Central China, daughter of Rev. J. J. and Mrs. Jones, of Oswestry.

Deaths

HUTLEY.—On February 16th, at Largs Bay, South Australia, Rachel Mary, wife of Mr. Walter Hutley, formerly of Central Africa, (1877-83).

LEES.—On March 3rd, at Imerimandroso, Madagascar, the Rev. Thomas Baldwin Lees, killed by collapse of Mission house in a cyclone, aged 31.

JONES.—On March 3rd, at Imerimandroso, Madagascar, David Victor Jones, second son of Rev. J. T. Jones, killed by collapse of mission house in a cyclone, aged 3 years and 8 months.

SIBREE.—On March 19th at Epping, near Sydney, New South Wales, the Rev. James Willberforce Sibree, formerly of Samoa (1898-1921), aged 55.

Contribution

The Directors gratefully acknowledge anonymous gift from "R" (Edmonton, Canada). For Medical Missions (£2).

Monthly Prayer Meeting

Friday, June 17th., at 5.30 p.m. Presided over by Mr. G. Hennell, Secretary of the Wandsworth Group of the M.A.C.

Watchers' Prayer Union

NEW BRANCHES

AUXILIARY.	CHURCH.	SECRETARY.
Lanarkshire	Shotts	Rev. J. Anderson
Liverpool	Edge Hill	Miss E. Laidlaw
Halifax	Harrison Road	Miss S. L. Boyd
Central Sussex	Lewes	Mr. S. Westover
Nottingham	Arnold	Miss D. Dransfield
Coventry	Stoke. Walsgrave Road	Miss Crane

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT. It is requested that all Remittances be made to the Rev. Nelson Bitton, Home Secretary, at 48, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS. It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the Directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £100 and upwards free of interest for periods of not less than three months. In the cases of advances for unfixed periods repayments could be made at ten days' notice.

THE CHRONICLE

Of the London Missionary Society

JUNE, 1927

Towards Unity

By **Selma Lagerlöf** (*Member of the Swedish Academy ; Nobel Prize for Literature*)

IT was a foggy night out on the Atlantic. Two great ships had collided, and one of them, a powerful mail-steamer on her way from New York to Havre, had sprung a leak amidships and gone to the bottom. The other ship, an immense sailing-vessel, had disappeared in the fog without making any attempt to help the many passengers on the mail-steamer.

Among these unfortunates was a young American woman, at that time residing in Chicago. She was wealthy, beautiful, and talented, married to a good and prominent man, and the mother of four lovely little girls. She had undertaken the journey in order to visit her aged parents who resided in Paris, and show them her children. For this reason she had all four daughters with her on board the ship. When the collision occurred a terrible confusion had arisen on the sinking ship. Boats had been set out, to be sure, but neither she nor her children had got a place in a boat. When the steamer finally sank all five of them were washed out into the sea.

She was first drawn far down into the depths by the suction from the sinking ship, and then ejected to the surface again. Then she realised that her children had been torn away from her, and that they had been drowned.

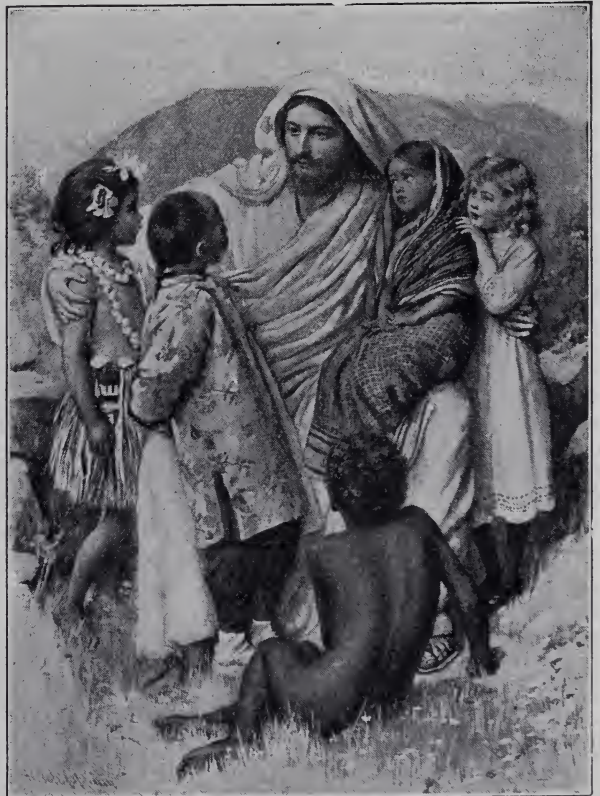
She could not swim. In a moment she would be drawn down into the depths again, and that would mean death.

Then, in her last extremity, she thought no longer about her husband or children. She thought only about lifting up her soul to God.

Just before this she had witnessed terrible scenes. In the face of inevitable destruction, the passengers on

An Experiment in Fellowship

the wrecked ship had lost all presence of mind. There had arisen a wild struggle over the boats, which in no way could have accommodated the five hundred passengers. The stronger men and women had made their way with blows and kicks. The weak and the sick had been pushed aside, trodden upon, or merely cast into the sea. The same terrible struggle for life was going on all about her now, on the



From the painting by Harold Coppius]

The Hope of the World.

A reprint, in colours, of this famous picture in the large size (20 ins. by 27 ins.) has recently been issued and can be obtained from the Livingstone Bookshop for 1s., postage 6d.

surface of the ocean. Several heavily loaded boats passed by, and the people sitting in them had drawn knives to keep off the swimmers who approached to grasp the edge of the boat. Horrible cries and curses were heard on all sides. But from all these scenes of cruelty and chaos, of merciless savagery and pitiful terror of death, she released her soul to uplift it to God.

And her soul rose up like a released captive. She felt how it rejoiced in casting off the heavy fetters of human life, how with exultation it prepared to soar to its rightful home.

"It is so easy to die!" she thought.

Then she heard a mighty voice, a voice from the other world, that filled her ears with a thundering reply.

"It is true that it is easy to die. That which is difficult is to live."

It seemed to her that this was the greatest of truths, and she assented joyfully: "Yes, yes, it is true that it is difficult to live."

And with a feeling of pity for those who still continued to live, she thought: "Why need it be so? Could not life on earth be so arranged that it could become as easy to live as it now is to die?"

Then she again heard the mighty voice, which answered her: "That which is required in order that it may become easy to live on the earth is unity, unity, unity."

While the words still echoed in her ears she was rescued. It was the great sailing-vessel, which had turned back and sent out boats. She was taken up in one of these boats, and later, together with about eighty other survivors, she was put ashore in a European harbour.

Anne Spafford received the message that had come to her that terrible night as the true Word of God. She did not tell herself that it was illusion and self-deception, but interpreted it as a sacred command, which it was her task to convert into reality.

She, her husband, and twenty of their friends, founded a community whose members pledged themselves to live in unity with each other and to serve and help all humanity.

In 1881 the members of the community arrived in Jerusalem. They took lodgings in a beautiful little house close to the city wall, where from the roof terraces one could look out toward the circle of lovely hills which frame the landscape. Their occupation was to search out the sick in the narrow lanes of

the Holy City, to feed the hungry, and to help and care for orphaned children. They lived a simple life, taking their meals together and performing earnest devotions. They concerned themselves but little with preaching the principles that had led them to this place. But to all who visited them they related the divine message that had rung in the ears of the ship-wrecked woman, and said that they, through their mode of living, would bear witness to this truth.

The fame of the colony spread, and drew new disciples from many lands; forty came from Sweden. America, Europe and Asia were joined here in the greatest of all experiments.

The foundress of the community died a few years ago at the age of eighty-one, after having given her entire life to leading and serving the community. It has never become powerful and world-encompassing, as she had perhaps hoped in the beginning—it includes not fully a hundred members. But on her death-bed she was able to say to herself that the Divine voice had led her aright. Unity had surrounded her life like a protecting wall. Sorrow had not been absent, but shared by many faithful and sympathetic hearts it had lost its bitterness. And the ability to help—to lighten others' burdens, had increased in a wondrous way. She could tell herself that for the former poverty-stricken Jerusalem her colony had been a great blessing. She could think of bands of Jewish refugees whom her colony had rescued, of suffering pilgrims in danger of death to whom they had ministered, of five hundred hungry who had daily been fed. She felt that the people who had been trained in the colony were sincere, pure-hearted, cheerful, mild, and happy in serving others. She could rejoice that the assistance of America during the war had to a large degree been given through her efforts.

Her once so despised colony had become a resting-place, a haven of peace, in the Holy City. In the evenings people gathered on the terraces for prayer and conference, song and music. Thoughts of peace went out from this place during the hopeless darkness of the World War. Unity is possible, unity can be attained between the peoples of different nations.

(From the Report of the Stockholm Conference, 1925)

New Ways for Old Lands

A Note on Kambole

WHEN J. A. Ross went to Kambole he found himself in the middle of an area as big as Yorkshire with a scattered population of only ten thousand Africans.

The old method of culture which involved the burning down of the forest growth, required large areas of land to support a relatively small population. One of the objects set before the people of Kambole is the proper cultivation of the soil so that it may be possible for compact communities to be organised which can grow their necessary food near home.

Round Kambole mission station the men have dug a trench 8 feet deep, and three miles long. It keeps wild pigs and other visitors out and was most valuable as an example of the advantages derived from tribal co-operation which had not previously been seen in beneficial public works.

Inside the encircling ditch the huts of the Kamboleans are studded about their gardens, and here the best ways of growing coffee, cotton, wheat and hemp are demonstrated with the object of making the people pro-

ducers for self-support. By this enhanced interest in the life of the village, family life has been preserved, and the community spirit increased.

Something had to be done in order to earn money to pay the hut-tax of ros. (equal to two months' wages). Men had to go a hundred miles or more to be employed on a white man's farm or to live in a mining compound.

Both these ways of employment destroy home life. There is often trouble at both ends when the husband goes to the mines and the wife stays at home. Much has already been achieved at Kambole to remedy this evil. Cotton, of better grade than the average American cotton, has been grown and marketed. Coffee—previously introduced to these gardens by Mr. Bernard Turner—has been grown and sold locally, and foods for consumption in the village, such as rice, maize, peanuts and cassava, now add to the security and enjoyment of life.

Before he went to Africa Mr. Ross was a weaver, and he takes special pride in the



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The Rope Walk at Kambole. Pounding, tearing and twisting the hemp. Blind people do some of the work.

fine crop of flax which gives the women something interesting and profitable to do.

He is providing new domestic looms worked with pedals which will enable the women to work more speedily. Sisal hemp is grown for making rope and cordage. Old cog wheels were found which had been used in the making of rope for the *Good News* nearly fifty years ago. Kambole makes tent ropes with them to-day, and best of all, blind people can find employment in such tasks as the beating out of the hemp fibres.

While all these things are opening new ways of self-support to the Africans, they are producing social effects of the highest importance.

Men can earn all they need without leaving home. When Mr. Ross left for furlough, every man belonging to Kambole was there on the spot.

Church life is strengthened because a congregation of both sexes is close to the church door, and to the mission house. The health and well-being of the people are advanced by the increased variety of foods, interesting toil and fellowship.

Mr. and Mrs. Ross are rejoicing in the increased strength to Kambole which will come through their new companions in the work.

Mr. Norman H. Porritt goes out as a missionary of the Society with special qualifications for giving guidance to those engaged in Agricultural life. He is the son of a well-known and trusted Director of the L.M.S., Mr. Arthur Porritt. The party also includes Mr. and Mrs. Roland Howard

and Mr. Owen Wright, who are to give their experience and ability to the help of Kambole apart from, or rather alongside, the normal missionary staff.



Mr. Norman Porritt.

CONFERENCE NOTES

SWANWICK, 13th—19th AUG.

Readers interested in South African questions will often have seen reference to books on this subject by Professor Edgar H. Brookes, D.Litt., head of the Department of Politics and Public Administration in the Transvaal University College, Pretoria. The April number of the *International Review of Missions* contained an article by Professor Brookes on The South African Race Problem in relation to General Hertzog's legislation.

We are fortunate in having secured Professor Brookes for the speaker on the Race Question at Swanwick. Mr. Max Yergan who had hoped to come will be detained in U.S.A. : we shall hope to have him with us another year.

Professor Brookes is very kindly breaking into a holiday in order to speak at Swanwick, and we are grateful to him for enabling us to carry out our programme by having a speaker competent to deal with one of the most difficult questions of our times. We shall give Professor Brookes a very hearty welcome.

When we heard a little time ago that Dr. T. T. Lew was coming to England we invited him to Swanwick, for we should value the opportunity of having with us one of the

finest Christian leaders of to-day in China. It is disappointing now to learn that Dr. Lew cannot be with us. This is due to his having to represent the Chinese Church at the Conference on Faith and Order at Lausanne during August—we shall think of him and of the other members at that very important Conference.

HIGH LEIGH, 26th—29th AUG.

Dr. T. T. Lew will return from Lausanne in time to be at the Workers' and Officers' Conference at High Leigh. Dr. Lew is Dean of the Faculty of Theology in Yenching University, and bears a name greatly honoured among Chinese Christians and in L.M.S. circles. The late R. K. Evans worked under D. Lew at Yenching, and a great friendship bound the two together.

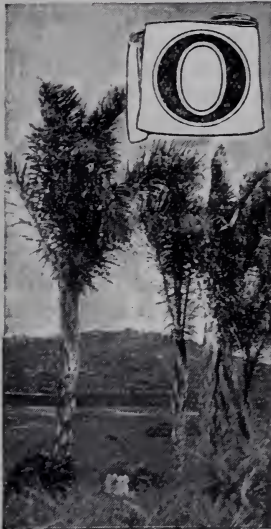
Dr. Lew is one of the authors of "China Through Chinese Eyes", a book that all missionary workers would do well to read and especially those hoping to be at High Leigh.

The chief speaker on Africa will be Mr. K. T. Moseti, who is known because of his deputation services in some of our Churches. Mr. Moseti comes from Serowe and is at present studying at Hackney College. I.P.C.

The Cyclone in Madagascar

Full story of the Fatal Storm

In the 'April Chronicle' news was given of the deaths of the Rev. T. B. Lees, an infant son of the Rev. J. T. Jones and two Malagasy helpers. The full narrative now received from Mrs. William Evans of Tananarive shows that the death roll was really five, three Malagasy helpers having died.



O n the 3rd of March, Imerina, the Central province of Madagascar, was visited by a terrific storm of wind and rain, and much damage was done to property, though very little loss of life was recorded. Trees were either uprooted, or snapped off like matchwood, galvanised roofs flew off a number of buildings, telegraphic communications were cut off in nearly all direc-

tions, bridges destroyed, and the railway between Tananarive and the port of Tamatave, on the East coast, washed away in parts. Houses trembled as if shaken by an earthquake, and it seemed as if every window and door must burst in.

Terrific as were the winds here, in Imerina, we were soon to learn that what we had experienced was only the outside edge of one of the severest cyclones that had ever swept over this Island. Proceeding from

the direction of Reunion, it took a zig-zag course across the Island to the north-west, leaving a trail of misery and destruction behind it.

For almost a week little information could be gathered as to the damage done elsewhere, owing to the telegraphic and other communications being cut off to North and East. The first news to reach us was by radio, from the French "Paquebot" *General Duschenne*, lying off to the North of Tamatave, saying that a cyclone was sweeping over that town, and that, it being impossible to harbour there, she was returning to the northern port of Diege, where she would land her passengers and mail-bags.

Gradually news trickled through, and heart-rending indeed were the tales told of the sufferings and deprivations of the inhabitants of Tamatave. What the wind did not carry before it, the sea destroyed, for it rose to a height of over six feet above the quay. Houses, schools, churches, hotels,



The Seminary after the Cyclone.



The room in which Mr. Lees and the others were killed. Photographed after removal of most of the wreckage.

The Cyclone in Madagascar

station were laid flat, and the inhabitants had to rush into the open to seek shelter. Giant trees were snapped off or up-rooted. Within a few hours Tamatave was as a town bombarded, and not a leaf to be seen. Those who did not actually lose their lives, for the most part lost their property, and all their worldly goods. The state of the people was pitiful in the extreme, many having nothing but the clothes on their back left, and herded as many as fifty together in one room, dependent on whatever help the Government, or friends, could give them. The loss of life, up to date, is estimated at about 300, nearly 100 of whom were sailors washed up on shore from the various boats, French and Norwegian, wrecked in the storm.

For days we waited anxiously for news from our new Mission Station at Imerimandroso, in the Sihanaka country, for we knew that it must have been in the line of the cyclone, but none came, no letters, no telegrams, nothing. All efforts on our part to communicate with our fellow-missionaries there ended in failure. At last, on the sixth day after the cyclone, came an alarming telephone message from the Government, telling of lives lost on that Station, two Europeans had been killed, one a child.

Early next morning two Tsimihety students from the Imerimandroso Seminary arrived at our house, after a week's travelling by foot and train, worn out and half dazed with weariness and all they had been through in the cyclone. They brought with them a pathetic letter from Mr. J. T. Jones, the acting Director of the Seminary, telling of the terrible catastrophe which had overtaken them. The Mission Station, standing on a hill above the lake, received the full force of the wind and rain. On the morning of the cyclone, Mr. Jones and Mr. Lees, his colleague, had gone about doing what they could to secure the doors and windows of the various mission buildings but, as the storm increased, it was soon evident that human help was unavailing, and that it was just a question of finding a safe spot in which to shelter, and of saving the precious lives in their charge. The spot chosen was Mr. J. T. Jones's bungalow, on account of its being lower and less exposed than the other buildings. The roofs of the other houses were, for the most part, off, and the rain pouring into the rooms below. Two rooms in the bungalow, however, remained dry, and, to all appearances, gave promise of weathering the storm. Here, in the east

room, the least exposed to the wind, (for the storm struck them from the north-west), Mr. and Mrs. Lees, Mr. J. T. Jones and his two little boys, together with servants, students' wives and others, eighteen in all, waited tremblingly for the storm to spend itself.

Two of the larger and more exposed houses on the compound had already partially collapsed, and at about three o'clock someone called Mr. Jones out to look at the Seminary, which was falling. He ran back to tell Mr. Lees about it, who immediately went over to the window from which the Seminary could be seen. At that moment, without a warning crack or sign of any sort, the room crashed down upon them, burying all beneath the debris. Mr. Jones and his little boy, Edryd, were the first to extricate themselves, and the former then set to work to find and save the others. What would have happened had there been no European to organise relief and keep a cool head is too terrible to dwell upon. Undoubtedly those who escaped owe their lives to Mr. Jones's presence of mind, for the natives were naturally paralysed with fear, and in an emergency of this sort are rarely to be relied upon. Seizing the heaviest piece of wood available, he battered a hole in one wall to enable those outside to enter and come to their relief with shovels or whatever implements they could find. It was a terrible task amidst the howling of the storm, the cries and groans of those buried beneath the debris, and the continual rumbling of falling bricks. They worked long and untiringly, but, in spite of all efforts, five precious lives were lost, among them Mr. Jones' own son, Victor, aged two,* and Mr. Lees, who had only been in the Island twelve months, and gave promise of being one of the Missions' most devoted workers.

It is but five years since the re-opening of that Mission, and already the little cemetery holds five graves! Once again comes a great challenge to our faith—once again, as after the rebels' raid thirty years ago, the hillside is covered in ruins. Apart from the loss of life, the loss of property has been great throughout the whole district. Among other buildings, some of our largest Churches are destroyed, Churches that have weathered the storms of years, beacons of light in that still benighted country.

As to the Mission Station itself, the Seminary, Students' Home, and the two

*—His nurse Razanamanga died with him. She did her best to save him.

The Cyclone in Madagascar

Missionaries' houses will have to be entirely rebuilt. The Hospital will need extensive repairs, likewise the doctor's house.

The building up of the Sihanaka Mission has been uphill work from the very start, and only sheer devotion and untiring labour had brought it to the flourishing condition in which the cyclone found it. On the morning of the storm, the Seminary was a scene of active life, classes being held as usual, now all are scattered, and many, both natives and Europeans, bear with them a heavy burden of loss and loneliness.

Appeals are coming in from the various villages for help towards the re-building of their Churches and schools, and the students are anxious to return to their studies once more. The faith of these people has weathered the storm, and we trust that ere long the work at the Mission Station and the surrounding district will be carried on as before, and that this terrible ordeal will result in the deepening of their faith and be the means of bringing others to the shelter of the Rock no storm can shake.

Crosswords on Africa

A Competition

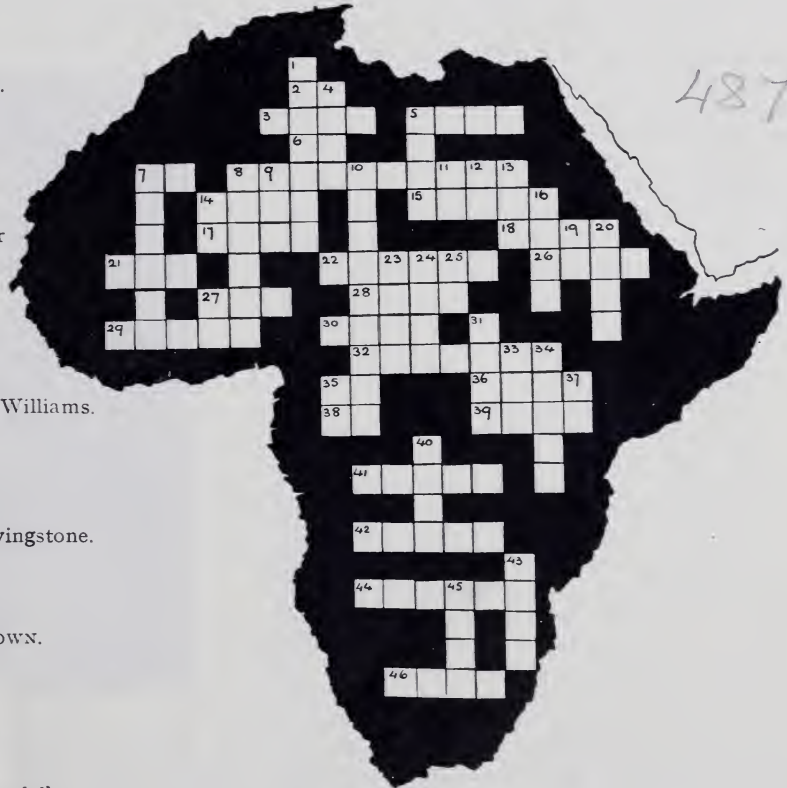
Solutions should be marked "Crosswords" and addressed to the Editor, London Missionary Society, 48 Broadway, Westminster, S.W.1. They will be opened on Tuesday morning, June 14th, and a copy of Dr. Donald Fraser's book "The New Africa" will be sent to the senders of the first six correct renderings opened.

CLUES ACROSS.

2. Like (Adverb.)
3. A Single thing.
5. A White Man in Africa.
6. Indefinite Article.
7. Myself.
8. An African Lake.
14. A Musical Passage.
15. To be erect.
17. Best Day of the Year.
18. A creature said to wear a Jewel in its head.
21. Away from.
22. Khama's Capital.
26. Insect.
27. To weed.
28. Water within Land.
29. Vapour of Water.
30. A Captain of the John Williams.
32. Underground Nuts.
35. Personal Pronoun.
36. Made from Fat.
38. Part of verb "to be."
39. For making Rope.
41. Where Stanley met Livingstone.
42. A Dug-out boat.
44. Forest growth.
46. What 26 across does.

CLUES DOWN.

1. Fruit.
4. To utter musically.
5. Lads.
7. 50 years at Kuruman.
8. A Drum
9. Girls name.
10. Animals (swift and graceful).
11. The thing spoken of.
12. Half of Kate.
13. Small Insect.
16. Domestic Animals.
19. Indefinite Article.
20. Night.
23. Uncommon.
24. Okea (actual).
25. Us.
27. An ejaculation.
31. A thick Shrub.
33. Part of Foot.
34. African Boy's name.
35. A call
37. 'Very soft' in music.
40. King of Animals.
43. Collection of Animals.
45. An African Animal that gives Milk.



Watch Africa

By Harold A. Moody, M.D.

Dr. Moody, a Jamaican, is widely known in the Home Churches through his frequent addresses in support of Colonial and Foreign Missions. His presence as Chairman at the Easter Conference of L.M.S. representatives of London Churches held in Eastbourne, brought a real accession of strength to the Conference.

THERE are many things which must strike one, who, like myself, suddenly finds himself transferred from a small, secluded, sun-bathed, sea-girt settlement into the whirl of the world's metropolis. One looked in amazement at extensive green fields, at bustling London crowds, at its varied traffic and splendid streets. But what was more amazing than anything else was the manifest interest London was evincing in people like myself, who came from far different scenes.

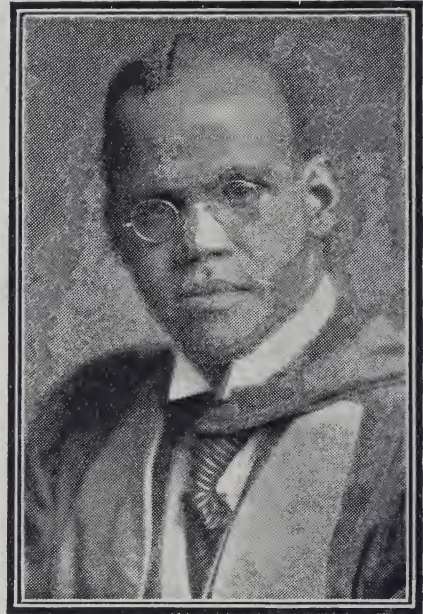
To-day, however, the world has grown smaller, time and space have been annihilated, the different members of the human race have been rubbing shoulders with each other and the white man's racial supremacy has been threatened. He has begun to learn that there are other members of the human family beside himself, that God did not really create men of every other colour to be his vassals and slaves, and that his civilisation, far from being the last word in such matters, left much to be desired. At the same time the white man has been learning that there is a great deal more in the mind of the black man than he had suspected. The missionary and the scientist have been at work upon the ways and speech of Negro peoples and have helped the world to understand them anew.

I want here to plead with my readers for a careful and accurate study of the African:—*1st, Because of what he is.* The African, so far as racial development goes, is still a child, and children are always full of interest. He is endowed by God with the capacity for full development into the highest manhood, and by our sympathetic and practical study of him we can help him to attain to that full manhood and thus assist him to give his contribution to this world. He is not seeking to lose his identity and to be absorbed in some other part of the human race. He has a genius of his own, and craves the opportunity to realise that genius. He objects to the despicable epithets you sometimes hurl at his head, though he is at times proud that you honour him by placing him among the world's workers. He asks you to re-think your thoughts and re-word your epithets so

that you will not wound the susceptibilities of another member of the human family.

In the second place we must study him, *because of what he has gone through.* No race has been more sinned against than the African. A misunderstanding led your forefathers to regard him as merely the hewer of wood and the drawer of water, and thus slavery was justified even by the high officials of the Church. The price Africa has paid for Europe's mistakes will never be known. Yet the African shows no bitterness against his white oppressor and still, in faith, looks to him to guide him out of darkness into light.

Thirdly, we must study him *because of his vast, wealthy, undeveloped country*—a



Dr. Harold Moody.

4854

country into which God seems to have accumulated all the things westerners would need, a country inhabited by a coloured people which yet offers vast areas in which the white man can dwell in health, a country which God has placed for the most part under the tutelage of Europe, as if to say:—

Let Africa have your best in return for what she is willing to give you. And indeed, we must let Africa have the best, for, if her "open sore" is not healed the infection will spread to Europe. Furthermore, in British Africa we have forty millions of people, and if they had the spending power possessed by people in this country, they would help to provide a solution for our economic and industrial problems.

In the fourth place the African compels our study, *because of the difficulties now confronting European settlers in Africa*. It is my firm conviction that the treatment of natives by the Union of South Africa is not true to British traditions of freedom and liberality. I also firmly believe that this policy pursued to its logical conclusion must sooner or later react harmfully upon Europeans in South Africa. If the white man in South Africa pursues a policy of oppression and thus proves faithless to his trust, even though such policy may be excused by fear, he is, doing a disservice to the white race. And to me it is even more alarming for the sub-continent, that the Churches and her high officials there are in no small measure contaminated with this policy. When the Church fails to interpret the true spirit of Christ to the family of man the society of which she forms a part is doomed to disintegration and decay. I plead for a study of the African for the sake of our white brethen in the continent.

There are several good books at our disposal by means of which we can pursue this study, but I want especially to commend Dr. Donald Fraser's book *The New Africa*,* the proofs of which I have read with great delight. This is to be a Study text book during the coming year—an admirable one too. Dr. Fraser gives us a masterly survey of the continent and concludes by proving that Christ is the Key to "the New Africa". Africa, he says, has not created the racial antagonisms. "We may Christianise Africa ever so thoroughly, but that will not make a harmony. We must make the white man more Christian too, in a way that will be revealed in his broad policies and in his social attitudes." There is no sincerity in us if we profess our faith in Christ but deny His adaptability to life. He concludes his book by enunciating three principles for the making of "the new Africa"—"co-operation, equality, unity." "For the depressed barbarian, for the aspiring African, for the pushful European, there is but one law which makes for the blending of the races and the forces that are in them, and that is the law of Jesus Christ. To burst the prison gates of magic, to steady surging ambitious life, to lay the firm foundations and build the walls of a true civilisation, there is but one competent power and that is the Spirit of Jesus."

*Livingstone Bookshop, 2s. net. 2s. 2d. post paid.

Thanksgiving & Intercession

Let us give thanks—

For the Easter Schools at Eastbourne, Llandudno, Tettenhall, Grindleford, and Aberystwyth, and the two Ministers' Conferences at Shornells, near London. About 340 people attended them.

For a year of steady educational progress in the Churches.

For the splendid loyalty to Christ of the Chinese Christians.

For the headway that is being made in Central Africa, due, one missionary says, to "the prayer-support of the W.P.U."

For the inspiration and blessing brought to the Christians of the Pacific by Mr. Barradale's visit.

Gracious God, Who hast taught us that it is a joyful thing to be thankful, give us grace, we beseech Thee, to be truly and sincerely thankful for all Thy mercies bestowed upon us, and grant that we may use all Thy gifts to set forth Thy glory and set forward our own salvation, through Jesus Christ our Lord."

(Book of Prayers for Students)

Let us Pray—

For the progress of the Campaign in the Churches.

For the June meeting of the Board of Directors when the heavy deficiencies of the two last years will have to be seriously considered.

CONRAD AND TANGANYIKA

I stand here confessed as a contemporary of the Great Lakes. Yes, I could have heard of their discovery in my cradle, and it was only right that, grown to a boy's estate, I should have, in the later 'sixties, done my first bit of map-drawing and paid my first homage to the prestige of their first explorers. It consisted in entering laboriously in pencil the outline of Tanganyika on my beloved old atlas, which, having been published in 1852, knew nothing, of course, of the Great Lakes. The heart of its Africa was white and big."

(From Joseph Conrad's Last Essays—Geography and Explorers).

THE NATIONALISM OF JESUS

"In this sphere Jesus started a whole train of new ideas going. He placed humanity above nationality. He placed co-operation and service above aggression and domination. He fixed the frontier of his Kingdom beyond that of the mere state. He valued freedom from sin more than freedom from political bondage. And because he dared to think of ALL men and for ALL time, the men of his time put him to death on the Cross. They could not understand a man whose ideas about nationality and Kingship were so very different from theirs."

(From an article by Mr. T. Z. Koo in the March "Chinese Recorder".)

All Together

By Edward Shillito, M.A.

"And when the day of Pentecost was come they were all together in one place."

I

THE Acts of the Apostles is the first journal of a Missionary Society, and it begins with the preparations for Pentecost. It is at Pentecost all Missions begin. Without the secret of that day the Church remains in barracks. Every advance still depends upon a fresh experience of the Holy Spirit. It is more important to experience the Spirit, than to define the mystery of the Spirit; there may be splendid victories won in the power of the Spirit by those who do not understand the doctrine. But the experience of Pentecost we must have before the Church of Christ can move outward into all the world.

This number of the CHRONICLE should be in the hands of our readers on the day, which recalls the story of Pentecost. It should be a birthday number, for upon the Day of Pentecost the L.M.S., and all missions were born. The power was of God; it was born from above; but the conditions which were prepared for that Power were found in the fellowship of the Upper Room and were provided by human beings like ourselves. There the firstborn prayed; there they were *all together*.

II

That was the way at the beginning. It may be well for us to consider if it is not the way still. We are longing for the Power of the Spirit to be released in us. We wait for the signal to advance. We are tired of barrack-life. It is the onward, constraining, convincing Power for which we long. *Are we providing the conditions?* Are we providing this condition in particular—*are we all together*. Is the Team ready?

It is not hard to see how needful it is for the purposes of the Gospel that there should be a team. The Truth to which witness must be given, is not one which can be fully

revealed by one witness. Christ is too wonderful for one man to tell His glory; the Gospel is too many-sided to commit to the charge of an individual soul. And since the Gospel is a message not only for the lonely soul but also for families and clans and nations, it must be received and studied and enjoyed and proclaimed by a society. The Spirit of God for the interpreting to the world the things of Jesus needs a company, a team, a Church.

III

The condition must be fulfilled in each individual Church. Are we all together within our local Church, in our faith in the Risen Christ, and in our acceptance of His call to preach the Gospel. In many Churches still, the missionary group is considered as one out of many; it is concerned, all admit, with a perfectly legitimate interest of the Church; there is, however, no recognition of the fact that for this task the members of the Church must be all together. It is a call for the members of a Church to offer themselves as a team. With each Church a team, there would follow the fellowship of the Churches as a still greater team, each member of which is a Church. The sole purpose of the Missionary Society is to serve as the agency whereby this Team can act. The Churches must be all together if this action is to be effective. The L.M.S. temperature rises or falls with that of the Churches. It is not enough to divide Churches into those with a strong "Missionary interest," and those without it. It has been the aim of the Campaign—and already much has been done to achieve it—to give an occasion for the Churches to get together. A Campaign is, by its very definition, a concerted effort. Guerrilla warfare is not enough. There must be a united, disciplined force available.

IV

There is still much to be done. We have no business to pray for a fresh experience of Pentecost if we are not ready to provide the conditions, and among these the condition of co-operation and unity. We have no business to offer isolated units, when the Lord of the Church calls for a team. In a world, such as meets us, and calls for our witness, there is a desperate need of co-operation. We cannot afford to dissipate our service through our failure to work together. Till we have waited in faith and in unity, we have no business to complain that we do not see to-day as others have seen in other days, the mighty work of the Spirit of God. We need that Power. But it is no arbitrary Power, it is Power which works within a certain order. In that order there is at least need of a team.

V

The New Testament is a study in dynamics ; it is the record of a strange necessity laid upon man ; it tells us how man is constrained

and driven, how his brief life is taken into the eternal purposes of God, and he himself becomes an organ of the Holy Spirit. There is a driving force in the lives of these children of the driving world ; it is terrible in its power as the prairie fire ; it is mighty as the storms which Peter had known on the Lake, or Paul when the ship was hurled onwards by Euroclydon. The New Testament is no study of still life ; it tells of movement and change and wonderful things done. But always there is the fellowship through which the Spirit works.

Our dealings with the problems of our Church life at home and overseas is too often spasmodic and listless, because we do not experience the same power. But it is well to remember that it came to disciplined hearts ; to those who had seen and communed with the Risen Christ, and afterward in calmness and in prayer had waited for the crown of their lives, and had waited all together. We desire their last and crowning gift. Are we willing to provide what they provided?



David Bogue's Example

EVERYTHING that brings the Missionary Societies into closer connection with the churches is of advantage to both, and a letter of David Bogue's, now before me, and, I think, never previously printed, leads one to wonder whether it would not be an excellent thing if many of the best-known preachers of the denomination were to follow Bogue's custom and place some of their Sundays at the disposal of the Missionary Societies year by year. This summer seventy or eighty Congregational ministers are giving a week to the visitation and encouragement of the country churches. Would it not be a most useful practice if a like number every year were to give a period to the service of the Missionary Societies?

Bogue, of course, was one of the founders of the L.M.S.—and of the British and Foreign Bible Society and the Religious Tract Society. In his Academy at Gosport many of the most devoted missionaries of the early nineteenth century were trained. He himself had hoped to go abroad and preach the Gospel ; prevented from so doing, his life was nevertheless spent in the service of missions.

A Note by Doctor Albert Peel

The letter is written to the Rev. James Sherman, the well-known minister of Castle St. Church, Reading. It was written towards the end of Bogue's life. He died in 1825.

REV. J. SHERMAN,
READING.

Gosport, 28th November, 1823

My Dear Sir,

I feel a peculiar regard for the Congregation in Castle Street, and would with great pleasure comply with your request by officiating for you in the month of January ; but the necessary attention to the Students in the Seminary prevents me from leaving home except at the Missionary Meeting in London, and during the Vacation.

For many years past my Vacations have been spent in the Service of the Missionary Society, and I consider myself as being at their disposal. But should I be able to command two Sabbaths in August (though it is a long time for an old man to look forward to) I shall be happy to spend them at Reading. At present, however, I am unable to speak with any certainty on the subject.

My dear Sir,

Your affectionate friend and fellow labourer,

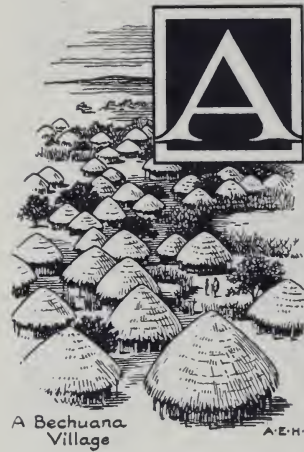
DAVID BOGUE.

A Desert Diary

By E. A. Dugmore,
Kanye, S. Africa.

The Kalahari desert is a strange parish. The inhabitants are not easy to find. Jackals, sand, mosquitoes and lions obtrude themselves upon the traveller's notice, but for the human inhabitants, like the lost piece of silver, the missionary must seek diligently. Mr. Dugmore visits the Kalahari from Kanye, and the following extracts are from a journal he wrote for the eyes of his family rather than for the "Chronicle."

Precise dates are omitted. The journey was made in April—May, 1925.



A SULTRY day, and several storms falling around us. We had a slight shower at 3 p.m. The men were in-spanning again. I gave the old Mokgalagadi¹ who was helping with the cattle half a tin of jam. He was the servant, and as such, had got only the crumbs his masters had left. Kgomoco² did not

approve of my action at all. "What a waste of good stuff," he exclaimed over the evening fire. "just imagine giving that nice jam to a Mokgalagadi; he won't know how to appreciate it. It would have been far better if you had given the jam to us to put on our bread."

He had not seen the look of glad surprise in the eyes of the Mokgalagadi which I had seen, nor had he seen with what childish glee he had run off with his pot of jam—probably the first, and most likely the last, either he or his children would ever taste.

A native from Kokong³ on his way to Kanye is outspanned near to us. He helped me with four oxen across the Thirst Belt in 1921; to-day he said to me, "I see your oxen are small and the road is heavy. I will give you a letter to my servant and tell him to let you have my spare span of oxen to drag you part of the way across the Thirst Belt".⁴ And so God raises up for us friends in the desert, and sends His rain ahead of us to fill the pools with water.

The mosquitoes were bad again last night. They got into the net, so I left it to them and covered up my head with a blanket; but I had to leave my nose out in order to breathe, and as it unfortunately is not a sharp pointed one, it allowed plenty of room for the mosquitoes to land on, and they took

advantage of the fact. I think I'll invent a shield for the nose, covered with mosquito netting, and raised about a quarter of an inch above the face; the insects could alight on it at pleasure, but they would not be able to do any harm, and the wearer could breathe in comfort. Why cart around a big net when such a small thing would do the same work?

A Stampede

The magic lantern was a great success on Sunday night, and the pictures showing the Life of Christ were much appreciated. On Monday morning we had a Prayer Meeting at sunrise; at 10 a.m. I left Henry⁵ to preach to the natives, whilst Johann⁶ and I went off to the school building to preach to the Hottentots.⁷ Johann took the opening prayer and read the portion of Scripture. I spoke in Dutch, and a Hottentot boy aged 18, Arie Bok, translated into the Hottentot language. There were about thirty⁸ people present.

I got into the wagon at midnight, took off my boots and got ready for bed. Just behind the wagon I could make out the dim forms of the spare span of oxen, and beyond them was Simple⁹ carrying a flaming brand of fire. There was no sound but the voice of the driver, the crack of his whip, an occasional groan from Geelbek,¹⁰ the swish, swish of the wheels as they cut their way through the heavy sand, and the soft footfall of the oxen. "Peace, perfect peace", I thought as I laid my weary head on the pillow, but it was just for a minute, for without warning there was a rushing, trampling sound of cattle as the loose oxen stampeded past our wagon; our oxen took fright and the next moment we were travelling over the sandy Kalahari at the rate of eight miles an hour behind a team of galloping oxen mad with terror.

Instantly there was a yelling and a shouting as the boys sprang from the wagon to try and stop the animals. Fortunately they kept to the road or they would have smashed the wagon against the big trees. Kgaane shouted

A Desert Diary

out to me to get my gun as it was a lion that had stampeded the cattle. I ridiculed the idea, and said the boy had probably startled them. Nevertheless I got my gun ready in case of emergency. When the oxen had been brought to a standstill, I told the men to outspan and tie up. "Better let them go a little further", came the voice of Kgomoco from the front of the wagon.

And what about Johann? Through it all he had slept the sleep of the just. At this stage I wakened him. I thought it wisest to have his acetylene lamp ready in case a lion was prowling round. In the excitement Kratino¹¹ had nearly fallen under the wheels of the wagon, and had lost his hat. I told him to leave that till the morning, to light a fire, and go to bed.

Soon silence reigned again, and continued to do so till 5.30 a.m. when it was suddenly rent by the shrill alarm of the clock at my head.

A Dream and its Meaning

I had told the men to use every opportunity that presented itself of preaching Christ to the heathen. Soon Henry introduced the subject of religion by asking one of the Bakgalagadi, a bright young man of about 30 years, whether he knew anything about God.

"I know a little," he replied, "four years ago the missionary passed here with Peco,¹² and he showed us some pictures and spoke to us."

"Do you remember any of the pictures?"

"Yes, there was one where a man was carrying a sheep on his back."

"Any others?"

"There was another one where a man had a lamb in his arms, and still another where a man in a red dress was climbing up a tree. But I don't quite understand what the pictures mean."

"Can you read?"

"No, but I had a very strange dream some time ago, and nobody can tell me what it means."

"Let me hear it."

"I dreamt I saw a number of people dragging some tanks across the Desert. There was writing on the tanks. I followed, and we got to a place where there were a lot of bags piled one on top of the other. I climbed over them, and on the other side stood a white teacher reading out of a book. In front of him were two of my friends learning

to read, so I joined them and learnt the two letters A.D.

"I sat for some time in amused silence listening to the far-fetched interpretations offered by Kgaane and Henry, then some outside power seemed to seize me, and I spoke.

"I will tell you what your dream meant," I said, addressing the dreamer.

"You saw tanks being dragged across the Desert with writing on them?"

"Yes."

"What do people put in tanks when they cross the Desert?"

"Water."

"Right. You saw bags piled on each other? What do we store in bags?"

"Many things, such as mealies and corn."

"Yes, we put corn into bags; from the corn we make bread. The white man you saw was the missionary; the Book he was reading was the Bible, the word of God, which he has brought to your people. Some are learning to read it for themselves. In that Book, Jesus the son of God says:

'I will give unto him that is athirst of the *water of Life freely*,' also, 'I am the bread of Life.'

The message that the missionary brings to you and your people is that you may have Eternal Life through Jesus Christ the Son of God."

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."

After prayers we retired for the night. The next morning about breakfast time the young man passed us on his ox heading for Sekoma.

I wonder whether I shall see him again. God in the past has often spoken to people in dreams; perhaps He gave him the dream and me the interpretation thereof. He came out of the darkness of the night for his interpretation, and having received it disappeared again into the night.

"Like ships that pass in the night"—such is a missionary's work in these parts. A handgrip, a few words, a prayer, another handgrip, and we part to meet no more on this side of the grave.

A Moving Service

The Church was packed to overflowing this Sunday morning; many were sitting outside. It was very difficult to grip and hold the attention at first; late comers kept crowding in, children were crying and moving about. One could feel the power of evil trying to break up the meeting. There was a deadness, a sleepy atmosphere; my helpers had just had a hearty meal of meat and were drowsy; some of them were yawning. I felt as though the battle were going against me. I prayed as I preached, and gradually the power of evil was driven out, and the Presence of God manifested.

Towards the close of the service quite a number broke down and wept bitterly. I was afraid the whole church would go into hysterics, but the people calmed down when the weepers had been removed.

After the service they crowded round me. There is still a great soul thirst in this place. A teacher¹³ is badly needed. When I returned from a short walk I found the people gathered in groups learning the alphabet from those who could read. I stopped to listen and found that in one case it was the blind leading the blind.

If the wind does not bother, we will have the afternoon service out of doors as the church is not big enough.

The day has closed. God has been with us. His Presence was very real in the afternoon service. I spoke about His gift, Eternal Life—contrasting it with my morning address, "The wages of sin is death." There was no excitement, no weeping as in the

morning, just an eager hungering for Eternal Life.

After service I met and spoke to the catechumens. This evening I showed the pictures of the Life of Christ to a packed house; there must have been at least 150 present, and some were standing outside. It was cold, too cold to show the pictures in the open, so we crowded into the church.

The atmosphere from the start was electric. The first picture brought a sob or two which was quickly suppressed. The same happened with others on and off, but when I threw on the screen the picture of the Crucifixion, the air was rent with a chorus of sobs and cries of anguish. My voice was completely drowned.

I waited two or three minutes for the wailing to cease, but it increased in volume. I told Henry to start a hymn, but his voice and the voices of those who tried to help him could not be heard. I withdrew the slide, and threw the picture of the Resurrection on the sheet, but that seemed to add terror, and a frenzy seemed to seize some. I just managed to rescue my lantern from a woman who was falling backwards. I turned on the lights, and some men took out those who were wailing the loudest. They continued crying outside, but the noise gradually died down within, and chaos gave place to peace and order. The last slide and hymn, "Behold me standing at the door" nearly brought the house down again.

After the service many gathered round our camp fire. Here, far into the night under the starry sky, we had a last talk before moving on.

¹ *Mokgalagadi*.—The natives who inhabit the Kalahari Desert are called Bakgalagadi. They are the serfs of the Bechuana.

² *Kgomoco*.—A deacon of the Kanye church. The word means "comfort".

³ *Kokong*.—A village in the Kalahari Desert. Two hundred miles from Kanye. A school has been established and a church built which has a membership of about thirty men and women.

⁴ *Thirst Belt*.—A strip of country one hundred miles broad without a drop of water.

⁵ *Henry*.—A trained native teacher now stationed in the heart of the Kalahari Desert as a school-master and a preacher of the Gospel.

⁶ *Johann Knobel*.—The son of a Christian trader.

⁷ *Hottentots*.—A small colony of Hottentots who escaped across the borders of German West Africa about twenty-two years ago, during the German-Herero War.

⁸ Most of the people were confined to their huts with malignant malaria.

⁹ *Simple*.—A Mokgalagadi, who had crossed the Thirst belt with the magistrate and was returning in our company to his home.

¹⁰ *Geelbek*.—One of the oxen.

¹¹ *Kratino*.—A driver.

¹² *Peco*.—A deacon of the Kanye church who was in charge of the Desert Work. He died about three years ago.

¹³ Henry is now teaching there. He had more than eighty children in his school when he last wrote.

ANNIVERSARY SERVICES. A few notes on the memorable Anniversary Services in May will appear in the July issue of "The Chronicle." The Annual Sermon preached by the Rev. P. Carnegie Simpson, D.D., on May 12th, can be found in full in the *Christian World Pulpit* for May 19th. Price Twopence.

Africa at School

Eight Millions of Scholars

The wonderful Educational opportunity presented in Africa was described to the Easter School at Eastbourne, by the Rev. Edwin Smith, formerly a Missionary in South Africa.

I WANT to ask, and answer so far as I can, *two questions* :—

(1) What is the educational opportunity in Africa at this time; and

(2) How ought we to use it?

First, then, what is the opportunity—the special opportunity that is before us to-day in Africa?

About forty million Africans live under the British flag.

We may estimate one-fifth of these to be of school age. That is to say, we have eight millions of young Africans in our charge. It is upon them, more than upon any others, that the future of British Africa depends.

They are the wards, the adopted children, of the British Empire; and I do not hesitate to say that, not their future only, but in a large degree also our own future, depends upon whether we educate them, and upon how we educate them.

That is the first point, and the second is this:—In a very large measure they are clamouring for education.

Some of us know what it is to go among the raw Africans, and how difficult it was at first to persuade them to take advantage of the privileges we offered them. They had no use for school—how could you expect otherwise? Parents had work for them, as herdboys, as “human perambulators”. We got some of them together, but how irksome were the restraints of school! They had some dim idea that it would be nice to have the white man’s wisdom, which they associated with books. They thought it could be got by magic; they would ask us to give them medicine to wash their eyes with to make them read. When they came to school and discovered that to learn demanded time and pains, they quickly grew tired, and simply vanished from our sight. And the parents were quite indifferent.

I do not want to exaggerate. Over large parts of Africa the people are still in the stage I have described.

But in other large areas the cry for education is insistent—is pathetic in its urgency.

The African is waking up out of the torpor of centuries. He sees the power of white men; and has convinced himself that by education he can get that power for himself.

Whether the kind of education he wants is the best for him is another matter. The demand is there.

That is the fact which helps to give us such an opportunity to-day. We are not dealing with people whom we have to persuade to want education; we have to deal with people who clamour for it.

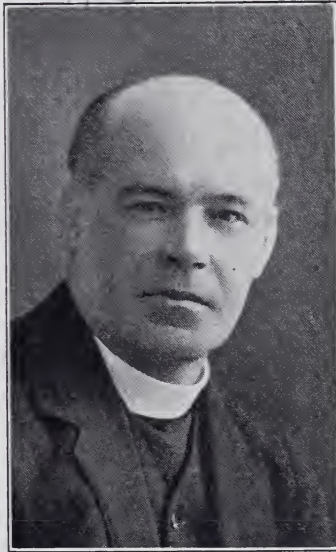
The need admitted

The third point is that people are waking up to the need for educating the African.

The people whose first concern is the commercial and industrial development of Africa are impressed with the possibilities of 40,000,000 Africans for trade. When they come to look into the facts, they discover that disease has such a hold upon the Africans and is so increasing, owing very largely to the incoming of whites, that there is actual danger

of the population dwindling. It is dwindling in many parts of Africa. Even in South Africa the ratio of increase has diminished; in a few years it will be stationary; then it will actually decline if the factors making for decrease are not arrested. Moreover the vitality of the people is lowered by the endemic disease. They are below par. And people low in the scale of physical well-being are not good either as producers or consumers.

How to get a healthy people? That is the problem. The simple answer; the only answer is: through the schools.



Rev. Edwin Smith, Literary Superintendent of the British and Foreign Bible Society

The commercial and industrial people are coming to see this. And it is an element in the present opportunity, for it creates an atmosphere that is favourable.

You see it in the resolution passed at the Conference of the East African settlers in 1925: "that it is the duty of the Governments to provide greater and increasing facilities for the education of Natives."

We who remember the attitude taken by the average South African towards native education, cannot but marvel at the change such a resolution testifies.

Changed attitude of Governments

If there has been a change in these directions, there has also been a change in the attitude of governments. To its credit be it said that the Government of Cape Colony has for a very long period been sympathetic.

In new territories where there was much other work to do in settling the administration there has been some excuse for the apparent neglect of this matter, and there was lack of money.

Now these countries are growing very prosperous and are deriving large revenues from the taxation of Africans. Kenya in 1925, raised £538,000 from direct taxation; and probably half as much again from indirect taxation.

The Governors realise now that they ought to spend much of this for the direct benefit of Africans through the schools.

The Governments are spending more on education.

In 1921 they spent £250,000.

In 1926 they spent £650,000 of which a large part went to mission schools. In addition to this total £500,000 was spent by the Gold Coast Government on Achimota.

Religious Education necessary

Moreover, people of all sorts who are thinking about Africa are troubled by the fact that the contact of European civilisation with the Africans is breaking down the system of tribal control, destroying the sanctions of moral life, and putting nothing adequate in its place.

Quite serious attention is being given to this. Anthropologists are discussing it, and most responsible observers agree that in the education of the African religion is necessary. If our present contacts tend to break down sanctions that are religious, then the only thing to do is to give a religion that is stronger.

Again, I do not question the motive; it may not be the highest but it helps to create the atmosphere in which higher motives may thrive.

The Place of the Missionary

In 1923 the British Government appointed a standing Advisory Committee on Native Education in Tropical Africa. After studying the whole question they sent out a memorandum, laying down a policy to be followed; and the Imperial Government accepted that policy as its own.

What are the chief points in that policy?

(a) The Africans must be educated.

(b) Governments are to co-operate with missions. They will make grants for the educational work and actually prefer missions to carry on the two most important parts of education: i.e. the training of teachers and elementary schools, of which ninety per cent. are already in their hands.

(c) The place religion must take in education is recognised. The Governments are not going to make the mistake in Africa that was made in India. Mr. Arthur Mayhew has recently pointed out in his book *The Education of India* the evil effects of ignoring religion. We have no use for any education that is not religious through and through. And the Government agrees with us.

Now, you see the opportunity: eight millions of young people in South and Tropical Africa: many of them waking up and asking for education; an atmosphere increasingly favourable; Government offering co-operation, acknowledging our ideals, offering the money, willing to put in our hands the elementary schools and the training of teachers. In other words, it will supply money and buildings; it asks us to provide Christian, capable, thoroughly trained men and women.

Did ever the missionary societies—the Churches—have a more magnificent opportunity! The moulding of the life of the greater part of a continent!

Is it our business?

I pass to the second question: How are we to use this opportunity?

Some people, I fear, are not persuaded that it is an opportunity; they look upon it as a temptation—a device of the enemy to lead the Church astray. Our business, they

say, is to take the Gospel to the Africans, not to educate them.

Well, I agree that it is our business to take the Gospel to the Africans—but what is the Gospel?

The Gospel is good news concerning God who is evermore giving himself in holy love. It cannot be God's will that His children in Africa (or anywhere else) should be in ignorance of His laws; that they should be stricken with disease; that sin should have dominion over them. The Gospel, which is Good News of God, concerns the whole man—not any one part of him; concerns the whole life of societies and nations; the whole relations of man with the world around him.

If you interpret the Gospel in that way—then the antithesis which some people draw between Education and Evangelisation loses its meaning—there is no such antithesis. The two things are parts of a larger whole.

Do not let us be afraid that the evangelistic work of the Church will suffer if we take advantage of the present educational opportunity. Experience in Africa teaches that the school is the best evangelistic agency. Probably ninety per cent. of our Church membership has been gained through the schools.

I think the first duty of missionary societies is to welcome the Government's offer and to throw themselves whole-heartedly into co-operation.

A vision of the future

I see in imagination an increase in the numbers of central training institutions—such as your Tiger Kloof college—which will turn out hundreds, thousands of well trained, capable, earnest Christian men and women. I see a well organised system of town and village schools spread through the country—every school the centre of light for the whole community: introducing new ideas of health into the homes; teaching new crafts and old; teaching how to practise better agricultural methods; all with a view to the uplifting of the whole community—not the training of a few highly educated men, who will go away to seek employment with Europeans. And I see the whole education conducted in a Christian atmosphere; with teaching that will bring personal conviction, winning the pupils for Christ, and through them making for strong, self-reliant, bright, joyful, Christian communities.

I have told of the new opportunity; and have indicated how we ought to use that opportunity. I want to say something else in conclusion.

I want to put a question to you, the young women and men who are reading this and have not yet decided what to do with life. WHY NOT DEVOTE YOURSELVES TO THIS GREAT SERVICE FOR CHRIST IN AFRICA?

Further Announcements

Wants Department

Rev. J. A. Ross, of Kambole, would be very glad of slides of Scripture pictures, and general educational subjects.

All intending donors are asked to write to the Secretary, Wants Department, L.M.S., 48, Broadway, Westminster, S.W.1., before sending gifts.

Swanwick, 13th—19th August

Chairmen, Rev. MacEwan Lawson and Miss D. Mack Smith. The devotional Sessions will be taken by Rev. F. H. Ballard, of Bristol. Fee £3, including registration fee of 7s. 6d. Registration forms are now ready and may be had on application to Mrs. Parker Crane, L.M.S., 48, Broadway, Westminster, S.W.1. Railway vouchers for reduced rail fare will be issued for this Conference.

Leaders' Conference, 26th—29th August

A conference for Missionary Leaders and Campaign Officers will be held at High Leigh, Herts. Chairman, Rev. E. W. Franks. Devotional sessions will be taken by the Rev. D. W. Langridge. Fee £1 12s. 6d., including registration fee of 7s. 6d. Week-end tickets will be available for this con-

ference. Registration forms are now ready and may be obtained from Mrs. Parker Crane, L.M.S., 48, Broadway, Westminster, S.W.1.

Luncheon Hour Talks for Men

At the Memorial Hall, 1 to 2 p.m. (prompt) on Wednesdays—

June 1st. "Students and International Relationships." Speaker—Canon Tissington Tatlow, M.A., D.D.

June 15th. "India and its Future." Speaker—Lord Meston, K.C.S.I., LL.D.

June 29th. "Russia—Some Lessons." Speaker—Sir Geo. H. Hume, J.P., M.P.

Luncheons for Business Women

In the Memorial Hall, Farringdon Street, E.C.4. 1 to 2 p.m. prompt. Charge for Luncheon, 1s. 6d.

Wednesday, June 8th. "The Romance of Uganda." Speaker—Canon Daniell, C.M.S., of Uganda.

Wednesday, June 22nd. "From the Seven Seas to Sevenoaks." Speaker—Miss Ramsay, B.A. Principal of Walthamstow Hall.

China, Africa and a Deficit

Notes at the Board Meeting

The Deficit

THE Directors came to their meeting on Wednesday, April 27th, anxious to hear about the financial position revealed at the closing of the past year's accounts.

The Assistant Treasurer, Mr. W. F. Bradford, told them that the year showed a deficiency of £25,128, which when added to what remained of previous deficiencies became £46,496.

The seriousness of the position was pointed out by the Home Secretary, Rev. Nelson Bitton, who stated that by the end of the year, unless new resources became available, the Society would reach the limit of its power to borrow from the Bank to meet liabilities.

An encouraging factor in the financial statement is an increase in contribution from the home churches of £2,000, in spite of the General Strike of last summer.

The Board asked the Finance Committee to consider the whole subject of income and expenditure, and to report in June on the best method of dealing with the deficit.

China

Mr. F. H. Hawkins, (Foreign Secretary) said that there were still some L.M.S. missionaries remaining at work in Hankow. Messrs. McFarlane, Rowlands and Onley were there assisting the Chinese Christians to keep going, and Dr. Gillison had been doing medical work in the Asiatic Petroleum Building, and had made arrangements for the L.M.S. Hankow Hospitals to be continued under the Municipal Health Bureau. In those hospitals, the Christian Chinese doctors and nurses appeared to be working as usual.

In Canton, a storm centre, Mr. and Mrs. Clayton remain at work, and the extensive Hong Kong mission is going on as usual, except for financial difficulties caused by the withdrawal of some Chinese support from the Hospitals.

Mr. A. A. Taylor, who went out to Hankow last year, had been roughly handled by Cantonese troops, but escaped. Mr. Hawkins said that the American Missionary Societies were now desirous of keeping their agents as near as possible to their stations, in order to return to them speedily when the opportunity offers. There is no need for special anxiety about the personal safety of the missionaries.

A Gift from Peking

A pleasing incident in the meeting was the presentation to the Board of a pair of beautiful Cloisonné vases. These had been sent by the girls of the Peking High School. The vases were bought and paid for by them when their school was temporarily closed, in order to be a sign that in these days of disorder there are some in China who remember what has been done for them. They said, "*We don't want to have any misunderstanding between ourselves and the country that sent us the L.M.S.*"

Miss Myfanwy Wood, of Peking, presented the vases, with the greetings of the donors.

For Central Africa

Among the missionaries present to take farewell of the Board were Mr. and Mrs. J. A. Ross, of Kambole, Central Africa. Kambole is in an area full of great possibilities if the people can have facilities for growing cotton, coffee, hemp, etc. At present many of the men have been compelled to travel great distances to the mines or to white men's farms, in order to earn money to pay their tax. But there are ways of earning a living at Kambole that only need organising, and Mr. Ross is happy in being able to take out with him as a missionary Mr. Norman



Miss Myfanwy Wood with one of the Cloisonné Vases sent to the Directors by the girls of the Peking High School.

China, Africa and a Deficit

Porritt, (son of Mr. Arthur Porritt of the *Christian World*, who has been closely identified for many years with the work of the L.M.S.)

Mr. Norman Porritt is specially qualified to give guidance to the new agricultural enterprise at Kambole, and his work will be followed with intense interest by those who know the importance of providing better ways for Africa.

Rev. Walter Hockett, who has already served for thirty-eight years, returns to Madagascar to reinforce the mission there

in time of need. Mr. Hockett is one more among the large band of men and women who, having earned retirement, prefer to go back to the foreign field when there is an urgent call for workers.

Others who met the Directors were Rev. C. G. and Mrs. Sparham, returning to China, Miss A. M. Varley, B.A., returning to Madras, Rev. R. L. and Mrs. Turner, returning to Papua, Rev. Alfred Olver, (Great Brak River, S. Africa), Rev. G. Crawford Stanley, M.C., of Johannesburg, representing the Congregational Union of South Africa.

James W. Sibree

A Lover of Samoa

IT is hard to realise that Sibree has gone from us. One almost waits for him to burst in on us again in that eager, buoyant way of his—a way which endeared him to so many different kinds of folk. He was always welcome because he was so fresh and eager and joyous.

Perhaps Sibree's devotion to his work was his outstanding characteristic. It would never have suited his temperament had he been confined in a town at home. He loved freedom and the open spaces, and so he loved Savai'i and especially Tuasivi: his first home in Samoa. But he always wanted to be on the move, travelling round his District, preaching and teaching and encouraging his people. He was perfectly at home with all Samoan customs and native ways and loved the romance of life in the South Seas. In all his ways, I think, Sibree lived for the work of the Samoan Church.

But then he loved all life, and looked out on each new day with something of the zest of a schoolboy in search of adventure. Living was a joy to him, and I can still hear him going about the house singing, or laughing. Every Christmas we insisted on hearing him recite "Rubenstein at the piano," and although we nearly knew it as well as he did, he used to enjoy reciting it just as much as we did hearing it.

It was a deep and abiding sorrow to him that he had to give up his work in Samoa,

but he accepted it with true Christian grace. Mrs. Sibree had never been well in the tropics, and it was hoped that this change would eventually restore her health. Just as Sibree's work in Australia was commencing to show the results of his care he was stricken.

I was with him in 1925 and it was a different Sibree from the one I knew so well in Samoa. The hand of death was upon him even then, and he had looked into its face and was unafraid. My wife and I came away from him in tears, and yet glad and happy. He had changed in the only way so joyous and eager a soul could change. He suffered agonies, and yet could smile. He who had never known what it was to restrain his body in his work, found himself bound and fettered, but could be quite calm about it. He never fretted, never questioned, never rebelled.

Our Society never had a more faithful worker. He always loved to think of himself as a District Missionary, though his last few years were spent in charge of the Leulumoega High School. It is what he did for the Church as a whole that will count, and only a few outside of Samoa will ever realise how he spent himself in its service.

A. Hough.

James Wilberforce Sibree died at Epping, New South Wales, on March 19th. He was the son of Dr. James Sibree, of Madagascar.

PAGEANTS AND REPRESENTATIONS. Missionary Secretaries who will be considering methods of work for next winter and helping to arrange programmes for the various Institutions in the Church will do well to write at once to the L.M.S. for information, especially mentioning the new list of Missionary Plays and Pageants, which will be sent gratis.

HERE AND THERE

The Sechuana Hymnbook

Mr. A. E. Jennings, of Kuruman, and Mr. Haydon Lewis, of Serowe, have spent many hours lately on the enlargement and revision of the Sechuana hymnbook used in the Kuruman district. Many new contributions were submitted to them, and though it was not possible to use them all, a number of good hymns, some by the Africans themselves, have been selected from among them. A specially gifted contributor is J. C. Kgaladi, who was trained at Tiger Kloof.

Centenary of Grahamstown

A century ago, John Monro, who had been superintending the schools at Vanderkemp's Settlement at Bethelsdorp, was asked to remove to Grahamstown and there minister to the neighbouring Hottentots.

He went, and formed a new station at Grahamstown, where the Church has been celebrating its centenary. The present minister the Rev. H. J. Blazey has prepared an interesting booklet as a souvenir of the Centenary, which shows a fine record of "keeping on" and "spreading out."

Youth and World Peace

A "Festival of Youth" will be held at the Crystal Palace on the 18th June. The League of Nations Union has arranged it and it is going to be really festive. The various Boys' and Girls' organisations, and all the Youth Movements generally, are sending their members, and Missionary Societies will have their representatives there also.

All communications should be addressed to Festival Headquarters at the Crystal Palace, S.E.19.

From Bertrand Russell

Lecturing during the last week in March in London on "What the Chinese Nationalists Stand For," Mr. Russell, after speaking of the way in which business men and foreign government officials never get to know what is really going on in the minds of the Chinese, said, "The only ones who show any real understanding of the Chinese are the missionaries, and what they say is worth listening to." Since Mr. Russell, during his year in China, probably attacked Christian activities more severely than they have ever been attacked, this testimony is worth something.

The African Film

"From Friday, March 18th to Sunday night, March 20th, we had Messrs. Baxter and Best with us," writes Mr. Haile, the principal of Tiger Kloof Native Institution. "They spent Saturday taking their pictures. The weather was perfect, and they seemed to be pleased with what they were able to do. We laid ourselves out for them in the hope that it will be a good film. I did my best to make it representative and of wide interest.

Mr. Baxter spoke extraordinarily well on India at our Sunday morning service."

European Stories

As part of its service for the Children of the World the L.M.S. has added to its books on Children of Foreign Lands two charming little books on the Children of Europe. These have appeared in time for use with the International Sunday School lesson on this subject. *The Almost Blue Tulip* is the title of one and *Greta's Candle* the other. Each book costs fourpence only, and the teacher who buys both will have six simple and delightful stories for small children. They include stories about Swiss, Dutch, Italian, French, German, and Russian children. After the lesson the books may very happily be given to the scholars.

An Inter-Church Conference

The Welsh Conference at Lampeter was remarkable as an act of co-operation and fellowship. The Presidency was shared by Canon Lambert-Rees and the Rev. Thomas Lewis, of the Baptist Congo Mission. The new Bishop of St. David's presided at one of the meetings, and Archdeacon Lloyd came from the C.M.S. Mission in Uganda to speak by the side of Nonconformist missionaries like Miss Myfanwy Wood, of the L.M.S.

At Lampeter they talked about "The cost of a New World." The Rev. Nelson Bitton gave the introductory survey, and speakers representing different countries spoke of the contribution each land might bring to the Kingdom of Christ.

The Interdenominational Leg

As the world grows more charitable, denominational lines disappear. *The Christian Advocate* proves this by the follow-

ing: Dr. Grenfell, after amputating the leg of a Roman Catholic, wrote an appeal for a wooden leg to enable the man to move about. This was published in the *Congregationalist*, and read by a Baptist woman whose husband, a Methodist, who had worn a wooden leg, had just died. Instead of burying the leg with the rest of the corpse, she shipped it to Dr. Grenfell. So the Methodist leg given by a Baptist woman in answer to a Congregational appeal in behalf of a Roman Catholic is now being used as a perfectly satisfactory interdenominational understanding.

St. Mark in Goaribari

Bibles or portions of Scripture are now produced by the British and Foreign Bible Society in 593 languages, dialects, or versions, nearly all of them reduced to writing in the first instance by missionaries. It is a great gift to the future literatures of the world and to the present enlightenment of man.

Last year the Bible Society issued fourteen new versions of which two came from L.M.S. fields. One was St. Luke's Gospel in the Chihli dialect of Mandarin, printed in Wang Chao Peill script. This was written by the Rev. Arnold Bryson. The other was St. Mark's Gospel in the Goaribari dialect of Kiwai by the Rev. B. T. Butcher and Annie Alick, the wife of a teacher. This book comes twenty-five years after the deaths of Chalmers and Tomkins at the hands of the Goaribararians.

Community Service at Kambole

In the April-May number of *The World's Children*, the monthly organ of the "Save the Children Fund," which does splendid work for the children of all lands, there is an interview with the Rev. J. A. Ross, of Kambole.

"Mr. Ross shares the 'Save the Children Fund' view that we should endeavour to save children not merely for their own sakes, and in order that they may themselves enjoy a happy life, but for the sake of the future of civilisation, and the contribution which each of them should make to the general welfare," writes the interviewer.

"He seeks to bring up the children of Kambole to 'community service' in accordance with the fifth clause of the Declaration of Geneva. He has a vision of a large, self-supporting and contented community, freed from poverty and hunger, of a native civilisation inspired by Christian principles,

and offering to each of its members, however humble, the possibility of leading a varied and useful life."

China's Anti-Religious Riot

The anti-Christian movement is not merely part of the anti-foreign campaign, but is part of an anti-religious effort, in which Buddhism especially is involved, even more deeply than Christianity. It is regarded as one of the worst elements of the past in retarding the progress of the people. Equally significant is a procession recently held in Hankow when a picture of Confucius was carried round and beaten with sticks because the Sage stood for the old Imperial order of society and the orthodox system of morals founded on the "Five Relationships". The "new era" is out to destroy both. Christians are regarded as opposing the Revolutionary principles by the doctrines of meekness and obedience, and therefore are termed traitors against the Nationalist Government. The "China for Christ" Movement is especially quoted to show that by acknowledging Christ as Lord, the authority of the Government is weakened by a stronger loyalty.

(From a letter from Hankow).

Back from Tanganyika

Mr. and Mrs. E. H. Clark are home from Niamkolo looking as though twenty years in Central Africa agreed with them. The traffic of civilisation is coming quickly to the great lonely Lake which our first expedition of fifty years ago did so much to reveal to the world. Small steamers ply on its waters and piers and jetties are thrust out to meet them. A French hydroplane drops periodically on the Lake, and a British aeroplane lands at Abercorn, where the nearest railway station to Niamkolo is connected with that mission by a motor road 30 miles long. New times are coming, and if the road and the motor give speed to friendship and peace they will indeed bless Africa.

From Hankow.

Rev. J. Wallace Wilson, of Hankow, who has arrived in London, says that those Chinese Christians with whom he has been connected have very wonderfully stood the test of the recent disorders. In a letter written on Jan. 31st to Mr. Wilson the Rev. Kung Tsz-yuin reported that the numbers attending the Sunday Services in Hankow were not less than before.

AFRICA

The Missionary Societies' African year commences in SEPTEMBER next and The Livingstone Press has ready (except where indicated) the following new books of importance to all "Chronicle" readers.

* * * * *

The Forward Tread

By A. M. Chirgwin

The story of the L.M.S. in Africa from the earliest times, with descriptions of the work in hand and a summary of present-day and future problems. Fully illustrated.

1s. net (postage 2d.) (Ready July)

The New Africa

By Dr. Donald Fraser

This eminent authority, and well-known author, on things African, has written a special book for the African year, dealing thoroughly with the present position and future prospects in the continent. Illustrated

2s. net (postage 2d.)

The Golden Stool

By Edwin W. Smith

A special cheap edition of this now-famous book, with a foreword by the Rt. Hon. Sir Frederick Lugard, is now made available

2s. 6d net (postage 3d.)

If I Lived in Africa

By Cicely Hooper

A junior background book specially written for children 9-13. Has a most attractive cover and full of remarkably good illustrations

1s. net (postage 1d.)

Talks on Friends in Africa

By Gertrude Pain

A second book in the new "Talks" Series. Fully illustrated

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Musa : Son of Egypt

By Mary Entwistle

A new picture and story book, illustrated by Elsie Anna Wood, for children

2s. net (postage 2d.)

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INDIA

Until SEPTEMBER India remains the Country of Study, and the following two books are to be heartily recommended, as essential to a real view of the country :

Doings and Dreams

By Godfrey E. Phillips

What the L.M.S. is doing in India. Illustrated

1s. net (postage 1½d.)

The Indian Outlook

By W. E. S. Holland

2s. 6d. net (postage 2d.)

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